THE RELIEF SOCIETY MAGAZINE

VOL. XII MARCH NO. 3

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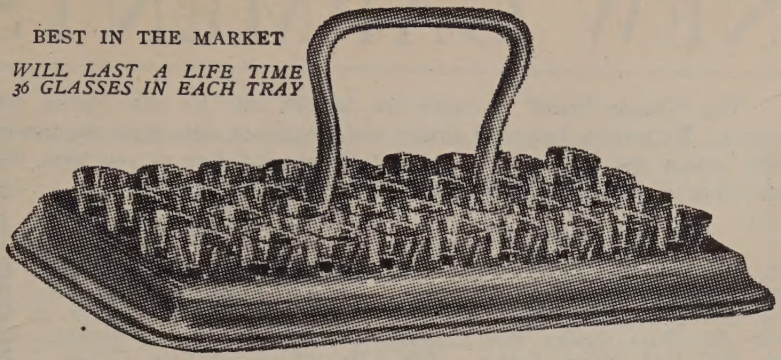

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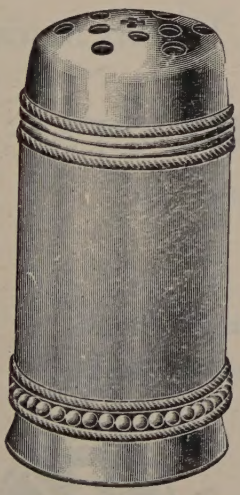

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Poverty

Poor soul that has no pain,
  Poor heart that never caught
The rhythm of a kindred heart—
  Oh, poor indeed thy lot.

Poor throat that ne'er burst forth
  In song of hope or tears;
Poor tongue that never spoke
  Of love to loving ears.

Poor eyes that cannot see
  The world in beauty drowned;
Poor ears that ne'er have heard
  Life's welling, joyous sound.

Poor hands that never soothed
  An aching head to rest;
Poor feet that ne'er upon
  Life's stony pathway pressed.

Poor brain that does not know
  God's infinite caress—
Oh, poor indeed thy lot,
  To miss such joyousness.

Ivy Houtz Woolley.

PORTRAIT BY ROMNEY

Where is Heaven?

Ruth May Fox

(First Poem to Receive Honorable Mention in the Eliza Roxey Snow Memorial Contest)

Where is heaven?
"Let's go away
For a week and a day
To the mountain-wilds where the elfins play,
Where the rollicking stream goes tumbling along
Rousing the woods with his frolicsome song;
Come away to the world God said was good
When he made the hills and the solitude;
And there we will rest at the mountains' feet,
And watch the sun put the stars to sleep,
With his magical wand of silver and gold,
As he bids all the beauties of nature unfold,
Then your heart will o'erflow with paeans of praise,
And angels of glory will join in your lays.

Where is heaven?
"Find me a nook
By a singing brook,
The golden chariot speeding
Across the brilliant sapphire way,
My leafy couch unheeding;
The music of the aspen leaves
Dancing so gaily in the breeze,
Which gently sweeps the lofty pine
With fragrance sweet as eglantine;
A feathered songster in the tree
Pouring his love song out for me,
A squirrel darting here and there,
Storing away his winter's fare;
A friend whose spirit blends with mine,
Ah! there for me, the Place Divine.

Where is heaven?
"When the lights burn low
In the evening's glow
Of the hearthstone's cheery gleaming,
Throwing its flickering crimson light
On youthful faces beaming
With innocence and happiness,
And homely joys are there to bless,
There is heaven.
The cooing babe on mother's knee,
The father kindly-voiced and free
To mingle in the merry chatter,
Noting with pride the pitter-patter
Of little feet, as to his side
The children run, with arms stretched wide,
To press his lips with a good-night kiss—
There is no fairer heaven than this."

A Question

By Mrs. Parley Nelson

(Second poem to receive Honorable Mention in the Eliza Roxey Snow Memorial Contest)

I sat alone in the twilight
Watching the shadows fall,
When a song-bird sent out a mystic note,
To my heart it seemed to call.
And my conscience shrank from the query,
For to me it seemed to say,—
"Have you journeyed along
With a smile and a song,
Have you tried to be kind to-day?"

Then I thought of the weary pilgrim
I had jostled aside in the throng,
When I should have given a helping hand,
For his pathway had been rough and long.
And again I thought of the little child
Who had beckoned to me in vain,—
I had been so blind,
For I meant to be kind,
Yet unheeded each cry of pain!

"O Father," I prayed in the twilight,
"Touch my eyes that I may see
The needs of my fellow mortals
Who travel the road with me.
May an understanding heart be mine
As I journey along Life's way;
With a smile or a tear
May I comfort and cheer
And always be kind to-day!"

THE
Relief Society Magazine

Vol. XII MARCH, 1925 No. 3

Our President

Mrs. Laura J. Adamson, Blaine Stake, Idaho

Delivered at a banquet given in honor of the General Board of the Relief Society, April 3rd, 1924, at the Hotel Utah, by the stake and mission presidents.

She is the woman whom the Lord, through his priesthood on earth, has chosen to occupy the highest position possible for the Church of Jesus Christ to bestow upon one of our sex. Truly a leader selected before the world was, to take her place among the noble ones.

And God saw these souls that they were good, and he stood in the midst of them, and he said: "These I will make my rulers; for he saw that they were good." May we not believe that these words applied to our women as well as to our men?

She is a woman whose life has been devoted to service of the highest order, to the relieving of sickness, sorrow and all forms of distress; a woman recognized nationally, even internationally, for her executive ability, her integrity, and her willingness to give service in the cause of humanity.

Our President, a true home-maker and a mother! She has given loving, sympathetic understanding companionship to her husband. Has helped him in the battle of life to achieve and acquire. She has gone down to the portals of death that other spirits may have the privilege of receiving bodies. She has given to these spirits training of the highest order. In a broader sense she is *our mother;* sacrificing and working continually that through the medium of this great organization our lives may be made richer; that our standards of life may be higher; that we may be better home-makers and mothers, thereby giving to the children of this generation better physical, mental, moral and spiritual opportunities.

Our President, sweet-spirited, gracious, serene, radiating sympathy, love and strength to all, our leader at a time when all the world is in commotion, when we need clear vision, strong faith, and a knowledge of the gospel that cannot be shaken.

Dear Sister Williams, as your stake and mission presidents and representatives of the women of this Church, we tender to you our love, our loyalty and support, and willingness to work under your leadership. May our Father continue to bless you with health and vision that under your guiding hand the women of this organization may accomplish the things required of them.

When Dreams Come True

The Trained Nurse and Hospital Review, a monthly magazine devoted to trained nursing in private practice, in hospitals, institutions and public health service, published in New York City, prints, under the above heading, in its September, 1924, issue, the following paragraph:

"The Relief Society School of Obstetrics and Nursing, Salt Lake City, Utah, graduated eight students on April 17. The school's one-year course of training has been the means of fitting many young women to do relief work in circumstances where the greater skill of the trained nurse is not required."

National Woman's Relief Society

Church of Jesus Christ of Latter-day Saints

1842-1925

Amy Brown Lyman

(Note: This brief report was prepared at the request of the National Council of Women to be placed in a souvenir booklet containing reports from other affiliated societies, to be presented to the international officers, conveners and council delegates attending the Quinquennial Meeting of the International Council of Women to be held in Washington, D. C., May, 1925.)

Historical.

The National Woman's Relief Society is one of the charter members of the National Council of Women of the United States. The Society was invited to send representatives to the original meeting of the National Council, in Washington, D. C., 1888, and it has, since the organization of the Council, been a continuous, active member of this federation.

The Relief Society was organized March 17, 1842, in Nauvoo, Illinois, and is an auxiliary organization of the Church of Jesus Christ of Latter-day Saints, commonly known as the "Mormon" Church. The Society was founded by Joseph Smith, in the quaint lodge room of the old Masonic Hall in Nauvoo, and was first known as "The Female Relief Society." It began with eighteen charter members including Mrs. Emma Smith and three executive officers. It has grown to a present membership of 56,000. The organization is now national and international in scope, with general headquarters at Salt Lake City, Utah. On October 10, 1892, the Society was incorporated and has since been known officially and nationally as the National Woman's Relief Society.

The Relief Society is perhaps the oldest woman's organization in this country which has continuously persisted; its history, however, pre-dates the American Women's Suffrage Association by only six years. The only national woman's organization of earlier origin was the Female Anti-Slavery Society which dissolved after the abolition of slavery.

Organization.

The National Woman's Relief Society is presided over by a General Board which has commodious, well-equipped headquarters in the Bishop's Building, Salt Lake City, Utah. The headquarters include a large, beautifully furnished board room, together with suites for the officers, and for the various departments. The board consists of twenty-three members, including a general president, two vice-presidents, and a general secretary. The present officers of the organization are: President, Mrs. Clarissa S. Williams; first vice-president, Mrs. Jennie B. Knight;

second vice-president, Mrs. Louise Y. Robison; general secretary, Mrs. Amy Brown Lyman.

The Society is made up of ninety-four geographic divisions known as districts or stakes, and seventeen missions, each of which is presided over by a group of stake or mission officers. These stakes and missions are in turn composed of 1,356 branches or single societies known as wards. The work of each branch or ward is directed by a corps of ward officers, and it is in the ward units that the detailed work of the organization is done.

Object and Aims.

The aims of the Relief Society as outlined originally were briefly: to manifest benevolence, irrespective of creed or nationality; to care for the poor, the sick, and unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to foster a love for religion, education, culture and refinement.

In the eighty-three years of its existence, the organization has manifested the spirit of its original purposes—the expression of its aims and ideals has taken form in a variety of movements, which have increased in number and have extended in activity as the Society itself has grown in branches and in membership. From the beginning there has always been a two-fold program—one covering the educational work and the other the welfare activities. At various periods during its existence the Relief Society has emphasized movements that were of particular importance to the women of each era. However, the fundamental object of the organization—welfare work, educational and cultural development—has guided the major activities at all times.

Historic Activities.

The women of the Relief Society were early interested in woman suffrage and intermittently had franchise, even in territorial days in Utah. When Utah received statehood in 1896, the constitution permanently bestowed upon women the power of vote. Because of their political privileges locally, the women became active supporters and conspicuous figures in the National Woman Suffrage Movement, and sent delegates regularly to the National Suffrage conventions to lend their support to this great cause.

A unique movement in the pioneer days of Utah was a seri-culture project established by the women of the Relief Society under the direction of Brigham Young. The industry included the planting of mulberry trees, the growing of cocoons, and the manufacture of raw silk into cloth. The industry was successful for many years, the raw material winning prizes at the world's fair in Chicago in 1893. Susan B. Anthony

wore with much pride a dress made of Utah silk, presented by the women of the Relief Society. There were three silk factories in the state, and hundreds of yards of silk cloth and ribbon were manufactured.

To facilitate the exchange of domestic commodities in the primitive, isolated western life, where money and manufactured merchandise were scarce, the women operated cooperative stores, or concerns. At these concerns they exchanged the products of their labor, their handiwork, and also household articles, with a view of being mutually helpful in meeting the difficult problems of pioneer conditions.

In order to promote and develop their work effectively, the members of the organization raised funds and erected halls where their weekly meetings and socials were held, and where they gathered to sew, knit, remodel clothing, prepare burial clothing, and make quilts and carpets. These articles were sometimes sold for the benefit of the treasury, but were given freely to those in need. These unique Relief Society halls, costing as much in some instance as $5,000, were to be found in many of the communities, where they stood as monuments to the industry and enterprise of these sturdy pioneer women.

Religious and Cultural Program.

One of the features of the Relief Society is educational work for the benefit of the members. Weekly meetings are held in all the 1,356 branches of the Society, where a uniform outlined course of study is presented. The lessons at present include three departments: theology, literature, and social service, and are prepared by experts in these lines. These lessons are published in *The Relief Society Magazine*, the Society's monthly publication, which has a wide circulation. Wherever possible, women who are or have been actively engaged in teaching, are selected as supervisors and class leaders in this educational work. The course of study has been varied, and has included lessons in health, citizenship, parliamentary usage, home economics, home gardening, law enforcements, etc. In connection with the lesson work, and as a means of follow-up work, projects in home economics and home gardening have been established, and definite programs in citizenship work and in law enforcement have been carried forward.

In addition to the regular weekly meeting, annual district conferences and semi-annual general conferences are held. Members of the General Board travel to the district conferences to study and supervise local work and conditions, and the district workers and members travel to the Salt Lake headquarters, twice a year, for general instruction and inspiration. These con-

ferences are materially beneficial and helpful in standardizing and unifying the work of the organization. A late educational development is the cooperation of the organization with the normal schools and colleges in a number of the western states in conducting what are known as "leadership weeks" where special academic and pedagogical courses are given.

In connection with the educational work the Society has established memorials for past general presidents in the form of two loan funds, a yearly prize poem contest, and a gift for sacred temple service. The loan funds are a loan fund for girls of upper classes at the Brigham Young University, and a loan fund for nurses.

These memorials are known as the Eliza R. Snow Memorial Prize Poem Contest; the Zina D. H. Young Relief Society Memorial Loan Fund for Nurses; the Bathsheba W. Smith Relief Society Temple Grant; the Emmeline B. Wells Relief Society Memorial Loan Fund for Girls.

Relief Society Publications.

In order to have a medium for setting forth the aims and accomplishments of the women of the Relief Society, a woman's paper was established in 1872, known as the *Woman's Exponent*. At that time this paper was the only woman's paper between Boston and the Pacific Coast. Its columns were open to all movements in the interest of human welfare and the paper encouraged many literary aspirants of early days. The editors of this paper were Mrs. Lula Greene Richards and Mrs. Emmeline B. Wells, the latter acting in this capacity for forty years, and later becoming general president of the organization. After forty-two years the *Woman's Exponent* ceased publication, and in 1914 the *Relief Society Magazine* was established, with Mrs. Susa Young Gates as editor and Mrs. Jeannette A. Hyde as business manager. *The Magazine* is the official organ of the Society and has a present circulation of 26,000. Its editors now are Mrs. Clarissa S. Williams and Alice Louise Reynolds.

Charity and Welfare Work.

The Relief Society, as the name indicates, has always functioned as a philanthropic agency. During the year 1923 the Society's report shows that $97,846.31 was disbursed for charitable purposes. At the time of the Society's organization the founder, Joseph Smith, made a contribution of $5, stating then that whatever he gave in the future to charity would be given through the Relief Society. At this first session, other members made contributions and a program of organized relief has been in operation through the entire history of the Society. Charity work in the Relief Society is under the direct charge of the ward or branch presidents. They are assisted by a corps of

workers, known as Relief Society teachers, or district visitors. This system of district visiting was inaugurated in Nauvoo in 1843, when the membership of the Society grew so rapidly that the president needed assistance in order to be certain that no illness or suffering was overlooked among the population. A committee of four members from each of the four branches in Nauvoo was appointed to visit all the families regularly and was given the quaint name of "Necessity Committee."

The Society's policy of caring for the physical and material needs of families in distress has been continued and extended. This "Necessity Committee" was the beginning of what is now an elaborate system of family visiting which is a vital part of the program of each ward. Every family in every branch is visited once a month by two Relief Society women who bear the title of "district teachers." It is their responsibility to discover all instances of sickness and distress and to report their findings to the branch president who makes investigations and administers whatever help is needed. The families of each ward are grouped into districts of twelve families, and the teachers, who visit in pairs are responsible for one district. Besides discovering the families in need on these visits, which are made to all families irrespective of station or wealth, the teachers carry messages of love and greeting from the organization and present an educational topic for discussion. They also accept contributions from those who have offerings to make to the Society.

In Salt Lake City where Relief Society headquarters are located, and where the social problems are more complex and the resources more diversified than in the rural districts, a special welfare department has been created to supplement the regular work of the Society, and to furnish a laboratory for training classes in social work which are conducted there at intervals. The trained social workers in this department give intensive supervision that is needed to give constructive treatment to difficult social problems.

It has also been the aim of the General Board to improve the standards of charity work generally by giving the branch presidents and district teachers an insight into the fundamental problems of constructive family welfare work. In 1920, the General Board conducted an intensive course in family welfare work at the summer session of the Brigham Young University, under the personal supervision and tutelage of the general secretary, Mrs. Amy Brown Lyman. Nearly seventy of the stake divisions sent delegates to take this course. The work was later carried into the local divisions where institutes were held with local workers.

A series of outlined lessons in social service have appeared

in the *Relief Society Magazine* for several years, and have been the subject of discussion each month at one of the weekly meetings in all the branches. Social service topics have also been frequently the subject of discussion at conferences, and at "leadership week."

Health and Nursing.

The Relief Society, from the time of its organization, has been especially interested in health and nursing problems. Soon after the arrival of the pioneers in Salt Lake Valley in 1847, a council of health was established with the one local doctor in charge, who was assisted by his wife, who had been an English nurse. Lectures were given on obstetrics, nursing, and child care. The women of the organization early realized the need of trained help in time of sickness, and they encouraged a number of their members to enter medical school in the east. During the early days, more than half a dozen prominent women of Utah entered eastern medical colleges, graduating as full-fleged physicians.

Almost continuously since the settlement of Utah the Relief Society has conducted courses in health and hygiene, and for twenty years has maintained a school for practical nurses. In many instances the expenses of those taking the course were paid by the local Societies, and in return for this help, the nurses gave charity service in their home communities.

In connection with the health work, the Deseret Hospital was established by the Relief Society, but the undertaking proved too great for the organization. It demonstrated the needs of the community, however, and was the forerunner of the present hospitals of Salt Lake City.

In 1920, the Relief Society succeeded in persuading the L. D. S. Hospital, at Salt Lake City, to open a one-year course for nurse aids. For three years this course continued, but due to objections on the part of the National Hospital Association, the course has been discontinued for the present. This new departure in hospital training created a great deal of interest in many parts of the United States, and its success convinced many that shorter courses in hospital training are practicable. It has been the chief aim of the Relief Society in connection with its nursing program to make it possible for the people in moderate circumstances to have the benefit of trained help in times of sickness.

Grain Saving and Maternity Work.

In 1875, President Brigham Young, realizing the importance of an adequate food supply for his isolated people in far-away Utah, instituted the grain-saving movement. The crops had been threatened and even destroyed from time to time in these early

days by the elements and by grasshoppers and other insects, and being cut off from the rest of the country, it seemed imperative that the people should prepare for emergency. Some of these early settlers were in constant fear of famine.

The mission of saving and storing grain was given especially to the sturdy pioneer women who made up the body of the Relief Society at that time, with that courageous and capable leader, Mrs. Emmeline B. Wells, to direct the project; and from the time the movement was inaugurated, in 1875, until during the World War, nearly fifty years later, the organization had on hand constantly a large supply of wheat and a substantial wheat fund.

In the early days the women bought wheat with funds raised in various ways. They made and sold quilts and other articles, they set aside the funds secured from the sale of Sunday eggs, and at the harvest time they went into the wheat fields in large numbers and gleaned.

On various occasions when great disasters have occurred the Relief Society has contributed wheat and flour. A notable example was the contribution of several carloads of flour sent to San Francisco at the time of the earthquake and fire.

At the time of the World War the Relief Society had on hand 100,000 bushels of wheat, which was turned over to the Food Administration, the price being set by the government. In addition to the wheat the Society had a substantial wheat fund.

Believing that the grain-saving movement had accomplished its early mission, and with a view of meeting some of the present-day needs, it was recommended by the general president of the organization, Mrs. Clarissa S. Williams, at the close of the war, that the wheat trust fund amounting to $410,000, be centralized and placed at interest, and that the interest be used for maternity welfare. This recommendation was adopted by the Society and the fund has been centralized. The fund itself will be held in trust for the various branches, but the interest is returned annually to each branch, according to its ownership in the trust fund, to be used by such branch to promote local maternity welfare work.

Anticipating the need of the cooperation of various agencies by the state boards and bureaus, in the administration of the Sheppard-Towner work, and desiring to be of the greatest assistance to this work, the General Board of Relief Society recommended, early in 1923, that Relief Society women everywhere cooperate with their various states in the administration of this national and state provision, by helping to arrange for meetings, institutes, and clinics. The Board recommended also that maternity chests be established in each local branch, together with ready-to-use maternity bundles and layettes; the chests to contain all sorts of articles for the mother and new baby, with accessories such

as syringes, bed-pans, hot water bags, etc., the bundles to contain, first, baby necessities (shirt, band, gown, diaper, blanket).

The recommendations of the General Board were readily adopted by the Relief Society generally, and at the end of the year following report came in concerning the work:

Number of health centers established	13
Number of maternity hospitals established	1
Number districts or stakes in which clinics have been held in which Relief Society (as stake unit) has cooperated	40
Number of stakes, operating as stake units, having maternity chests	13
Number of stakes, operating as stake units, having maternity bundles	20
Number of stakes, operating as stake units, having layettes	24
Number of local branches or wards in which clinics have been held in which Relief Society (as ward units) has cooperated	210
Number of wards which have maternity chests	132
Number of wards which have maternity bundles	306
Number of wards which have layettes	236
Total number of wards which have some provisions for health and maternity welfare work, either in the way of clinics, chests, bundles, or layettes	599
Number of stakes which assisted in paying county or school nurses	3

In addition to the above report, stakes and wards have assisted in arranging for operations and paying for hospital care, have provided household and nursing care during sickness, have conducted weekly classes in health lessons, and arranged for health lectures, and have assisted in providing clothing and equipment for children's hospitals, etc., etc.

References for Anniversary Programs

"First Minutes of Relief Society," January *Magazine*, 1915, page 20; "Instructions of the Prophet Given at Nauvoo," March *Magazine*, 1915, page 91; "Object, Aims, and Brief History of Relief Society," March *Magazine*, 1915, page 111; "Sketches of the First Five General Presidents," March *Magazine*, 1920, page 127; "Sketch of President Clarissa S. Williams," July *Magazine*, 1921, page 378; "Story of the Organization," March *Magazine*, 1919, page 127; "Our Anniversary," March *Magazine*, 1921, page 137; "Relief Society Teaching," December *Magazine*, 1916, page 668.

EDITORIAL

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Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. XII MARCH, 1925 No. 3

The Seventeenth of March

On the seventeenth of this month it will be exactly eighty-three years since the Relief Society of the Church was organized in Nauvoo, Illinois. Various phases of interest in connection with this event have in different years appeared in *The Magazine*. May we present on this occasion another aspect—the opportunity for leadership for the women of the Society?

Leadership is everywhere necessary, not only among men but among women as well. Causes must be originated and sustained. Groups of people must be organized if there is to be concerted action for any purpose. And this demands leaders. Perhaps there has never been greater need for the right kind of leadership than at present. But leadership involves natural endowment, training, and practice, if it is to be the most effective. The leader must be discovered, first, and afterwards given the necessary opportunity to develop. And these two functions our Society performs in an admirable manner.

Consider the number and variety of organizations, general and local, in the Relief Society of the Church. There is nothing like these anywhere else in the world. In upwards of a thousand wards, in nearly one hundred stakes, and in the general organization you will find many thousand offices that have to be filled—executive places, secretarial positions, committees, teaching, supervision. These varied activities bring out the natural leaders in the Society. Always there is going on a selective process by

which women are tried out for places of leadership. And after the leader has been chosen, opportunities abound on every hand for her to develop in the difficult art of leadership among her sex.

And then consider the variety of activities in this process of development of leaders. To be able to think and speak on one's feet is one of the necessities of leadership nowadays, and the growing standard of the time requires both straight thinking and correct, clear expression. Then there is the matter of having to decide questions that may come up. This makes for good judgment. Besides, the officers of the Society are required to handle funds, which calls for the cultivation of honesty, accuracy in accounts, and judicious management. Finally, those who preside over committee and public meetings are forced to take on the qualities of good taste, courtesy, alertness, decision, and so on. And, in general, there is more or less of a compelling necessity for the officers of the Society to study and learn, so as to discharge the various duties of their offices with the greatest efficiency. In other words, there is present in our organizations a strong incentive to the cultivation of all the qualities of leadership.

For these opportunities we are indebted to the Prophet Joseph Smith, in the organization of the Relief Society.

A Memorable Day for Women

New Year's Day, 1925, suggested that the twentieth century is in full stride, and proved to be a memorable one for women. In the United States, Mrs. Florence S. Knapp, newly elected Secretary of State, in New York State, administered the oath of office to Governor Alfred E. Smith before a truly august body.

Nor was the day lacking in features of interest, across the water; for on that date England's greatest actress, Miss Ellen Terry, the woman whose light shone beside Sir Henry Irving's, for so many years, became a Dame of the Grand Cross of the Order of the British Empire. British papers insist that Miss Terry's award was the outstanding award of the day in Great Britain. The veteran actress is now 76 years of age. She stood for her photograph holding the famous handbag referred to in Barrie's "Alice Sit by the Fire." In receiving the honor she expressed herself as being especially pleased because she said, "It is a recognition of my sex." Yet while Miss Terry's award is the one that attracted most attention, two other women received recognition: Mrs. Millicent Garrett Fawcett, pioneer

in the Woman's Suffrage movement, became a Dame of the Grand Cross of the Order of the British Empire; while Mrs. Louisa Aldrick Blake, the Dean of the London School of Medicine for women, was made Dame Commander of the Order of the British empire.

THE JUSTICE BELL
(Women's New Liberty Bell)

First rung in Independence square, Philadelphia Sept. 25, 1920, to proclaim the completion of citizenship in the United States of America by ratification of the 19th Amendment Enfranchising Woman.

The Difference

By Estella Webb Thomas

"In my days," said Grandma, and smiled,
Her look was reflective and mild,
"I mind how the joys of the girls and the boys
Were as simple as those of a child.

"We danced—in a decorous way,
But *this* they call dancing today
Would have taken our breath—well, shocked us to death,
Was what I was going to say!

"We rode in a habit demure,
With side-saddle dainty and sure,
But we'd rather have died, than humble our pride
To ride in a way more secure!

"We'd rove at a leisurely pace,
And handled the ribbons with grace,
Nor required limousine or flying machine,
To hurdle our bodies through space!

"We flirted a little, perhaps,
With the honest, fresh-faced country chaps,
But these 'petting parties,' with world weary smarties,
These kisses, and sitting on laps!

"In my day we treasured our hair,
T'was that which made woman so fair,
And wouldn't have shorn it, so we could have worn it
Like Egypt's old King, I declare!

"O well," Grandma sighed, "I am old,
My short span of days is near told,
And maybe my ways look as queer in these days,
So it won't help the matter to scold!"

A Dear Old Soul

Sarah B. Moody

While summering at the sea-side in Santa Monica, my sister-in-law entertained weekly with beach picnics and other pleasant diversions.

A constant guest on these occasions was Mrs. Palister, an old lady of over eighty years.

"Is she some relative?" I asked of my sister-in-law.

"Oh, no," she answered. "We always have her because—well—because we love her."

In the weeks that followed I began to realize why she was beloved. She seemed unconscious of self and was always looking out for the joy of others. She was jolly, sympathetic, enjoyed everything keenly, and had so much charm that I asked her one day, "How have you managed to keep so sweet and lovely for such long years, even though you have survived all those dearest to you?"

"Oh!" she laughed, "I thought that all out forty years ago and decided that when people became old they were either called 'A disagreeable old thing' or 'A dear old soul,' and I made up my mind, let come what may, I would try to be 'A dear old soul.'"

"How did you go about to accomplish it?" was my next question.

"Well, of course, I knew that I could not attain sweetness at a leap and a bound, but that it must be a steady growth, and so I thought out the qualities that made one lovable, and strove every day, no matter what trials came, to make them a part of life. My battle has been on for the last forty years, but I cannot tell you what it has meant to me," she answered.

I had a number of subsequent talks with her and always got inspiration from her calm, sweet life.

Some time later I met another "Dear old soul," whose life seemed a benediction to all about her. I loved to slip away from duty now and then to spend an hour at her side. Somehow it gave me a renewal of courage and of faith, which was imparted by the strength and sweetness of her life.

One day she told me the following story.

"At forty-five my position of honor and prominence was filled by a younger woman. It was because of my ill health they said, but the awful fear that haunted me was, 'Age is ever thrust aside and out of the way.' Hawthorne's words came to me again and again: 'Time has now given me all the flowers, and the next

work of his never-idle fingers must be to steal them one by one away.'

"One day when my thoughts ran thus I took some faded narcissus from my dining room table and threw them into the yard, and replaced them with fresh ones. 'Such is life,' I sighed. Half an hour later I entered the closed room and found it full of the perfume of the fresh flowers. A thought rushed home—as the new flowers give more fragrance to the room, so does young life give service that old life cannot give.

"A joyful call greeted me from the door. I found a neighbor's little child there holding up the faded narcissus. 'May I play with them?' he asked. I saw another smile—the faded flowers give joy to a little child. There is still service for the aging life to give.

"I thought about this for several days, and finally fixed the following thought for a guide—youth and love and activity have all been mine, but why waste the golden hours of noontide longing for the return of the dewy freshness of morning? Henceforth I shall not compare my life disadvantageously with youth, but will compare it with the woman of eighty and say, 'How many golden years I have to love and serve and achieve before I become that age.'"

Both of these "Dear old souls" have gone peacefully home, and neither guessed what a beacon her life had been to me.

In my efforts to become "A dear old soul" I have asked many people the question, "What do you love most in old people?" and from their answers I have formed the following creed.

If one would live truly in her later years—

She must have an abiding faith in the goodness of God. Happy is she who can calmly trust and bravely endure.

She must struggle for the best in life, then accept what the kind Father sends, feeling that it is for her greatest development.

She must hold fast to the choice gifts she has gleaned through the years, but still keep her mind and heart open to see and enjoy the precious gifts of today.

She must continue to do some good solid reading, such as good current-event magazines, history, good literature, religious books, and poetry. Aged minds sometimes grow feeble from want of use.

She must mingle with young people, talk with them, and try to see their point of view; show an interest in what they are interested in. It will bring sweetness, understanding, sympathy.

She must keep up her personal appearance by giving due attention to her clothing, her complexion, her hair, her figure. Old ladies can have charm as well as young ones. But she must be natural, and not imagine she can fool the world into thinking

she is twenty years younger by the excessive use of powder, rouge, hair dye, and gay clothing. People do not love and admire an artificial old lady.

She must not think that she should be forgiven a lot of peevishness and selfishness because she is old. There has been such a thing as wearing out the love of one's own children. Be lovable if you would be beloved.

A Tribute to Our Older Sisterhood

By Bertha A. Kleinman

(Theme—"The Perfect Day")

When the world is fragrant with melody,
And flowers bloom in the May,
I still would sing to the golden sheaves
And the wealth of an Autumn day:
When the flush of dawn and the noon-day sun
Have mellowed the grain to gold,
And the feet that have mounted the steeps of life
Have grown fagged and spent and old.

Benign, sweet friends with your weakened tread,
And the rime-frost shown in your hair,
Lo! the storms of life that have swept your sky
Have but burnished the twilight there;
Perchance few roses along your way
Have honored the path you tread,
But sowing the seeds where your feet have pressed,
They have bloomed for us instead.

Sweet angels of hope, though the day be long,
'Tis by God's Providence spanned,
And though there be clouds on the setting sun,
You know he doth hold your hand;
Your wonderful faith, like a shining ray,
Shall gladden the day's decline,
And the harvest of Peace, that your dear hands sow,
Be the even-tide divine!

The Editor Abroad

The Land of Scott and Burns

By Alice Louise Reynolds

Last time we left our readers in Glasgow, the commercial city of Scotland, the city that suggests immense activity in ship-building; for it was from this region that the first ship sailed into European waters. Yet Glasgow is more than a commercial city, for its cathedral, over which the glamor of romance has been thrown by Sir Walter Scott, and the University on the hill, tell of a city where business and culture are combined to good advantage.

We took a side trip from Glasgow to Paisley, where we were reminded of the shawls of our mothers and of our grandmothers, and where we discovered the place J. and P. Coats spool thread is made. We also sought out the old Abbey, founded in 1160, and in its dim light and musty air looked upon the tombs of early Scottish kings. From Paisley we drove back to Glasgow, and from thence directly to the Trossachs.

Much has been written about the Trossachs, that country where the yellow gorse and purple heather weave a carpet of many colors across the Scottish moors. Between four and five o'clock in the afternoon we arrived at Loch Lomond, where

> "The wee birdies sing and the wild flowers spring,
> And in sunshine the waters are sleeping."

Yes, all this and more is visible to the senses of one who stands on the bonnie, bonnie banks of Loch Lomond. It is the largest lake in Great Britain. It is twenty-two miles in length, but the winding course taken by the steamers, that ply its waters, adds to its length from three to eight miles. In width it ranges from a mile to six miles. No one looking into these Scotch mountain lakes can fail to notice how perfectly the waters mirror their surroundings. Wordsworth, the poet, had this thought in mind, when he wrote of St. Mary's lake, a Scotch lake not far from Lomond and Loch Katrine.

> "Through her depths St. Mary's Lake
> Is visibly delighted;
> For not a feature of those hills
> Is in the mirror slighted."

We remained that night at the Ardlien Hotel. As the season was nearly over, there were few guests beside ourselves, yet there was no lack of entertainment, for as we sat at our even-

LOCH LOMOND

ing meal we looked out upon the Loch around whose lovely waters nature had thrown a girdle of green, and over which Ben Lomond, the most majectic of all the mountains of the lake country, casts its shadow.

The next morning we continued our drive through this region, passing banks of heather and sometimes a lovely waterfall. At every turn we felt the aptness of Scott's famous lines:

"The briar rose fell in streamers green,
And creeping shrubs of thousand dyes,
Waved in the west winds summer sighs."

On we drove until finally we reached Loch Katrine, with its banks of verdure, from which open-eyed flowers looked upon an enchanted scene. Loch Katrine is about eight miles long and three quarters of a mile broad, with Ben Venue, 2,386 feet high, on its south and Ben Aan, 1,800 feet high, on its north. Once again we turn to Scott for a description:

"High on the south, huge Ben Venue
Down on the lake in masses threw
Crags, knolls and mounds.
* * * * *
While on the south through middle air,
Ben-Aan heaved high his forehead bare."

A short distance on the little steamers that bear such attractive names as *Sir Walter Scott* and the *Lady of the Lake,* brought us in close contact with Ellen's Isle. It was the good fortune of our party to go over the lake twice, as we had to go back to our car. On the opposite bank from us stood motor

cars and coaches, drawn by horses, in waiting to take the tourists who had crossed the lake to other points of interest. These coaches, unique in their decorations, and in the custumes worn by their drivers, lend color to the scene.

From the Torssachs we drove to Sterling, so long the abode of Scottish kings. There in its bleak, grey castle its monarch lived fretted with border wars and civil strife. "Sterling Castle," like the "Tower of London," suggests some loathsome political murders; but it suggests more to the readers of the "Lady of the Lake," for it was here that Sir Walter Scott's poem reaches its fine climax.

The Castle was probably a Roman fortress, as well as the royal residence of the Kings of Scotland. Within its walls were

STERLING CASTLE

born James II, James IV, and James V, and it was the scene of the coronation of James V, of Mary, Queen of Scots, and James VI. We found nothing about Sterling Castle as attractive as the scene from the battlements, a field of well kept farms. In former days, Mary Queen of Scots and the Ladies of the Court looked out upon this lovely field, at the gay tournaments of the knights. Indeed the place appeared to be so ideal, for the purpose, that it seemed well nigh impossible to believe that castle and armor are a thing of the past; and equally impossible to resist peopling it with knights in armor; bearing in their hands long lances, and wearing upon their heads bright helmets with gay colors. One sees in the walls of the battlements two holes, one

marked M. R. 1561 from which Queen Mary was wont to watch the scenes below, and the other known as Queen Victoria's Look Out, the place from which Queen Victoria and Prince Albert admired the scenery, in 1842. The time of the year at which our party saw it, it resembled a checker-board of green and yellow, fit sight for any queen.

The other object of special interest at Sterling, is the Wallace Mounment, a tall, round tower of stone, built on a prominence opposite Sterling Castle. The Wallace Monument is commemorative of the victory, known as the Battle of Sterling

Bridge, which the Scottish patriot achieved over the English Army, in 1297. The most interesting relic in the tower is the Wallace sword. As we climbed from floor to floor over a distance that Miss Elliott, my traveling companion, says made us all leg-weary, we noted on one landing an exhibit of the portraits of distinguished Scotchmen. It reminded us of the staircases, in the Massachusetts Building, at the Panama Pacific Exhibition, in 1915; we wondered as we saw the exhibit of great men, from that state, whether there is really any opportunity, for any other state, in the Union to distinguish itself in a similar manner; and so as we read the names of Scotchmen of note, about the tower, we thought of the story told of one of the sons of Caledonia,

who visited London and who on his return to his native land was asked what he thought of the Englishmen. His reply was he did not know; he saw none of them, as he had only visited the government officers.

As we left the Wallace Monument we made our way to the field of Bannockburn, where a patriotic scotchman did his best to show us the course of the field. We realized once again how truly Burns had been the mouthpiece of his nation when he wrote:

THE BATTLE OF BANNOCKBURN

"Scots wha hae wi' Wallace bled,
Scots wham Bruce has aften led,
Welcome to your gory bed,
Or to victory.

Now's the day and now's the hour,
See the front o' battle lour;
See approach proud Edward's power,
Chains and slavery.

Wha would be a traitor knave?
Wha would fill a cowards grave?
Wha sae base as be a slave?
Let him turn and flee!"

Before leaving Sterling we wish to say a word about the Golden Lion, the hotel where we chanced to stay over night. Close to our room was a room marked Burns' room. We inquired why, and were told that Robert Burns had occupied the room in 1787, and that he had scratched the following poem upon the window, with his diamond ring. The room is room 22. We do not know whether the authenticity of the poem would be contested or not, but we do know that everything about the poem is characteristic of Burns, so we include it:

"Here Stuarts once in glory reigned,
And laws for Scotland's weal ordained,
But now unroofed their palace stands,
Their sceptre's swayed by other hands;
Fallen indeed, and to the earth
Whence groveling reptiles take their birth
The injured Stuart line is gone,
A race outlandish fills their throne,
An idiot race to honor lost,
Who knows them best despise them most."

On being told that such a poem would affect his prospects of advancement, he took the diamond ring and wrote the following:

"Rash mortal, and slanderous poet thy name,
Shall no longer appear in the records of Fame;
Dost not know that old Mansfield, who writes like the Bible,
Says the more 'tis a truth sir the more 'tis a libel?"

We are now on the last stretch of the road, we are leaving

Sterling for Edinburgh, thirty-six miles distant. Soon we shall be to the Firth of Forth, when we shall have gone across country from the Clyde to the Forth. You will recall that at New Galloway we met a lady who said she thought she should chose Edinburgh above all other cities to live in, and that she thinks she is most fortunate in being able to live there. In our next article we shall seek to discover how well founded her reasons are, and also we shall try to learn why Robert Louis Stevenson called it "Auld Reekie," and why many have refered to it in these later days as "the modern Athens."

In closing this article, we wish to emphasize that while Burns and Scott lead the procession of those who have heightened all the charms of their native land, with the poet's immortal touch; yet in Scotland there are many song writers who have preserved its traditions and revealed its great beauty. Scotland has proved irresistible to the maker of verse, and her song writers have flooded the land with melody. Yesterday we stood looking at a French village painted by the great master Carot. We marveled at it. That which Carot has done for the French village, Scotland's poets have done for Scotland.

Reference Books on Parliamentary Practice

Answering the request of some of our Relief Society officers for reference books on parliamentary practice, we submit the following as being good:

What Every Club Women Ought to Know, a new, simple, and satisfying little book on parliamentary law, which will enable any woman to conduct or participate in organization meetings;—by Anna Steese Richardson, director of the *Woman's Home Companion,* published by the Crowell Publishing Company, New York, N. Y., price 10c.

Parliamentary Practice, an introduction to Parliamentary Law, by General Henry M. Robert, published by the Century Company, New York, N. Y., price $1.25. Parliamentary Practice is a brief introduction to parliamentary law. It gives in concrete form the best parliamentary rules for conducting an ordinary meeting. It not only gives the rules to be followed, but shows how it is worked out in actual practice. It would be an excellent book for beginners to study.

Practical Lessons in Parliamentary Procedure, by Mary Redfield Plummer, price $1.00. This little book is based on *Robert's Rules of Order,* and accepted authority, is simple and clear in statement, logically arranged and presented. There are fifteen

lessons in all, given in a most concise and practical manner. Mrs. Plummer's book has many recommendations for use by prominent education and club women. An accompanying book called *Ready References on Principal Parliamentary Points* is a little indexed handbook which answers any mooted question in parliamentary procedure. The price of this is also $1.00. Both these books are valuable aids to the conduct of an organization from opening to adjournment. They may be purchased from the author, 878 North Clark Street, Chicago, Illinois, or from Mrs. P. J. Adams, 270 West, 2nd South Street, Salt Lake City, Utah.

The following is quoted from *Parliamentary Practice:*

Among the established rules and customs which constitute parliamentary law are the following elementary ones that every one should know:

(1) Only one question can be considered at a time. It must be put in the form of a proposition or motion, to be proposed or moved by one member and seconded by another, and must then be stated by the presiding officer, after which it is open to debate and amendment.

(2) No one can make a motion or speak in debate until he has risen and addressed the presiding officer by his proper title and has been "recognized" by him and thus has "obtained the floor."

(3) No one can speak unreasonably long (over ten minutes in ordinary societies), or more than twice on the same question on the same day, without permission of the assembly.

(4) No member can speak a second time on the same question, provided anyone desires to speak who has not spoken on that question.

(5) No one in speaking can address his remarks to another member or use another member's name when it can be avoided, but his remarks must be addressed to the presiding officer.

(6) When a question is once before the assembly it must be adopted or rejected by a vote, or be disposed of in some other way, before any other subject can be introduced except certain ones entitled to this privilege and which are therefore called privileged questions.

Jennie B. Knight,
Annie W. Cannon,
Julia A. Child.

The General Presidency and board members of the Relief Society, wish to express their thanks and appreciation for the many good wishes for the new year, sent to them from the different stakes and missions.

Of Interest to Women

Conducted by Lalene H. Hart

Questions:

What can be used to clean nickel?

If nickel is washed frequently with hot soapsuds and polished with a dry cloth, it can be kept in good condition. When special attention is needed, a paste of ammonia with whiting may be used. Commercially prepared silver polishes are also good. Avoid using preparations that scratch. Old powder puffs, thoroughly cleaned, make good polishers.

How can small portions or bits of left-over vegetables be used?

Try poaching in milk as many eggs as there are persons to be served. Remove the eggs to slices of toast, thicken the milk or make a white sauce of it, season with salt, pepper, paprika or celery salt, add vegetables cut into small pieces and cook until they are thoroughly heated. Pour around the eggs and serve. Peas, string beans, carrots or asparagus may be used separately or with potatoes and makes a nourishing dish. They may also be used in making individual meat and vegetable pies.

Can you tell me if there is any way in which pimentos may be kept after the can is opened?

The answer to this was given in the February *Magazine*, 1923, p. 74.

Is there any way to prevent the skins of apples from breaking when they are baked?

Try pricking the skins with a fork or skewer and bake in muffin pans. Much depends on the kind of apple used. Onions, stuffed tomatoes, or stuffed peppers, will keep their shape better if baked in muffin tins.

Olive oil for salad will not turn rancid, after the can or bottle has been opened if two lumps of sugar are dissolved in each quart of oil.—*Mrs. M. L. I., Ogden, Utah.*

An economical way to make a quilt if no other material is at hand is to take the bottom and least worn parts of old shirts, cut in any size pieces desired and sew together. Make two covers two and one-half yards square or two and one-half by two and one-fourth yards as preferred. With a wool batt and close quilting this makes a soft, warm, cheap, quilt. It can be covered with new material and not be too heavy for common use. (Pretty,

light colors that harmonize make very pretty quilts.)—*Mrs. P. A. B., Zeniff, Arizona.*

If the kitchen stove has to be blackened try this. Cover the hands with a soap lather and permit it to dry on before starting the process. It serves as well as gloves, when the hands are washed the polish will all wash off with the soap.—*Mrs. V. S. Blanding, Utah.*

The above suggests this thought, when stoves are stored for the summer they should be carefully rubbed with kerosene to prevent rusting.

One way I have found of saving money is to pay cash for groceries. When I have the money, I go where I can get the best for it. I allow myself so much each month, and plan to keep within that amount. If I had a charge account my bill would get ahead of me. It is hard to pay for the pound of butter already used. Paying cash makes housekeeping more interesting and cheerful.—*Mrs. H. P., Magna, Utah.*

If the garbage pail is lined with newspaper it helps to preserve it and keep it clean It can easily be removed and fresh put in.

When rubber aprons or baby's rubber panties begin to tear, mend with adhesive tape. Place the torn edges closely together and put the center of a narrow strip of tape directly over them. Press carefully with fingers to prevent wrinkles.

Small pieces of an old felt hat, glued to the bottom of the chair legs, or any other furniture that is easily moved, will prevent them from marring or scratching the floors. Glass coasters under legs of heavy furniture will prevent the same and also relieve the pressure and wear on rugs.

Round, flat tin boxes are excellent to keep doilies from being soiled and wrinkled.

Fine salt and a stiff brush are good tools with which to clean a wire sieve or bowl strainer. Use the rotary motion to prevent wear on the wire and soiling the front of your apron.

Conference Visitors

The adult blind extend an invitation to conference visitors to inspect the new work shop at 154 Regent Street.

The handiwork of these men is for sale and they are glad to take orders from out-of-town people. As idleness is the great tragedy of the blind, all they ask is an opportunity to work.

Infant Feeding

By Jean Cox, State Supervisor of Home Economics Education

The problem of infant feeding is a complex one which not only demands careful consideration by the mother but also by the doctor in charge. Other factors being equal the breast-fed baby stands a much better chance of maintaining normal rate of growth than does the bottle-fed baby. The death rate of bottle-fed infants compared with breast-fed has been much greater than it is at present. In 1892 in Germany, Prof. Roch showed that modified milk increased mortality. In a study made in Leipsic in 1910 it was shown that children who nursed showed a death rate of one out of 13 at the end of 10 months. In the same study the death rate of bottle-fed babies was one to two. Careful investigation has been carried on by pediatricians in all countries in the past fifteen years and the results of these studies have materially decreased the death rate of bottle fed infants.

In attempts to obtain a liquid as much like the composition of mother's milk as possible a great many patented baby foods have flooded the market. When used over a short period of time some brands seemed to cause less distress than cow's milk, as they seemed to be more readily digested. While babies fed on these preparations often make satisfactory gains in weight, their resistance has been less than might be expected. In the light of recent experiments, the poor resistance probably resulted from lack of sufficient ash constituents, vitamines, and the right kind of proteins.

At the present time the tendency is to modify cow's milk so that it will closely correspond chemically, physically and physiologically with mother's milk. In general terms of carbohydrates, fats, and proteins, it is not considered very difficult to modify cow's milk so that it has these food classes in the same proportion as in mother's milk. Some difficulty has been encountered in modifying the casein of the milk so that the curd will not be in too large pieces for ease of digestion. The most common prac-

tice for making a finer curd is to boil the milk one to three minutes, or rely on some device for making a finer coagulation by means of mechanical separation which is usually accomplished by using a thin barley or oatmeal gruel in the place of water.

In addition to those listed above a very thin mixture of gelatine is sometimes used in place of water. Advocates of this addition not only claim that it makes digestion easier but they also maintain that the additional kind of protein which is easily digested is valuable for growth.

Notwithstanding the progress made in working out formulas for nursing infants the baby who is favored with a normal supply of mother's milk is indeed born under a lucky star. If he lives under satisfactory conditions as to cleanliness, warmth, air and sunshine and has regular meal times as well as long hours for rest, his chances should be satisfactory for a normal rate of growth. In general terms the normal infant is expected to double the weight at birth at the end of six months and make this same additional gain at the end of the first year. Thus a seven pound baby should weigh fourteen pounds at 6 months and twenty-one pounds at the end of twelve months. This normal gain is probably the best index the average mother has of determining the health of her baby. It does not, however, tell the entire story as the baby must have firm flesh, muscles firm enough to be elastic, skin healthy color, bright eyes, glossy hair, quiet sleep, the right number of teeth for his age and good disposition.

Careful attention, however, must be given the diet of the nursing mother if the baby is to maintain normal development. A nursing baby can not be properly nourished if the mother's diet is deficient in vitamines or ash over any considerable length of time. Delayed dentition may result if the mother's body has a low calcium or phosphorous balance.

In order to safeguard the health of the child the nursing mother should live up to the highest dietary standards. In brief, she should have one quart of milk a day, some root vegetables every day other than potatoes, some green leaf vegetables twice a day and uncooked fruit once a day in addition to the usual bread, butter, potatoes, etc.

Dr. Thorndyke's classic statement, "That the mother who weighs her baby least does not love it most" is worthy the attention of thinking mothers. Much worry on the part of the mother, and suffering, discomfort, and delay in growth on the part of the child might be avoided if mothers weighed their babies with some regularity before and after feeding them. This is especially necessary in the case of the breast fed baby as it will help the mother to determine some of the factors which mitigate against normal milk production. These factors frequently are eating too

little food, too much extra work or worry which destroys the equanimity of mind so necessary for normal milk production. The mother who does not weigh her baby as well as the runabout child in order to determine whether or not the expected gain is being made is assuming more risk than is safe for the welfare of the child.

Regularity of feeding has much to do in maintaining good feeding condition. Some pediatricians claim there should not be one minute's deviation from the schedule worked out by the physician. Careful attention in this helps to establish rhythm in the digestive tract. Glands secreting digestive juices respond to stimuli more readily if there is no variation in time. Furthermore, there is less danger of stomach disturbances if the right interval is lived up to religiously as it is believed that too frequent nursing increases the fat content of the milk. Experience indicates that the quality of the milk is better at regular intervals. Grullee lays much stress upon the importance of regular feeding, and says that the stomach should be empty before more food is put into it. When more food is put upon half digested food, colic ensues. When feedings are too frequent severe vomiting may result.

The baby whose mother dies at its birth is more seriously handicapped than the one who is able to nurse for some days or who has to have only one or two supplementary feedings. The normal food for the first few days is cholesterin which differs from milk in composition although it contains some food stuffs. This fluid gives the alimentary tract little work, provides some nourishment and furnishes a satisfactory means of clearing out the alimentary tract.

Because mother's milk undergoes changes in composition and amount during the first few days of lactation the building up a food that will meet energy and growth demands of the tiny baby, as well as prove easy of digestion, is a difficult problem. There are, however, several fundamental principles to keep in mind. One of the most important is great care that all food and utensils are free from undesirable bacteria. At birth the intestinal tract of the normal infant is free from bacteria.

Another important point to guard against during the first month is not to use a formula stronger than the infant can digest. Less trouble will ensue if a weak formula is built up slowly the first few days. While the physician in charge will, of course, provide the formula, the mother or nurse should not change size of feeding or composition without understanding what the physician has in mind.

The interval between feedings is also set by the physician. The tendency has been toward a longer interval between feedings.

At a very early age, a three hour period is used although this is gradually lengthened to a four hour interval. It is thought that healthy children can stand longer intervals than weak ones.

The following tables as to amount of food for the 24 hour period and approximate capacity of child's stomach is interesting as a matter of comparison.

Age	Amount of Food	24 Hr. Day
End of 1st week	8-10 oz.	Day
End of 1st month	19-20 "	"
End of 2nd month	25-26 "	"
End of 3rd month	26-27 "	"
End of 4th month	27-29 "	"
End of 5th month	29-30 "	"
End of 6th month	32 "	"

Average Capacity of Infant's Stomach	Capacity
New born child	1½ oz.
End of 1st month	2½ "
End of 2nd month	3½ "
End of 3rd month	4½ "
End of 4th month	5 "
End of 5th month	5½ "
End of 12th month	8½ "
End of 24th month	17½ "

The amount of feeding is one oz. larger than the estimated capacity of the stomach as it is thought some water is lost through intestines before the child finishes eating.

The question of uncooked, pasteurized or boiled milk for the bottle fed baby is a question still unsettled. Some people have thought that uncooked milk was valuable because heat destroyed the vitamine C, but the present practice of making an early addition of a small amount of orange juice in the diet of the bottle-fed baby has made this argument useless in the case of boiled as well as pasteurized milk. Technically the term pasteurization means the procedure recommended by Pasteur the eminent French Scientist who devised this means of making milk safe. This is essentially keeping milk between 143-145 F for thirty minutes.

It is rather common practice at the present time in the process of milk modification to boil milk for the bottle fed baby as it is believed by many pediatricians that with boiled milk the digestive juice produces a more flocculent curd. The usual custom is to boil milk for three minutes and then cool quickly. Modification according to prescription is then made with sterile utensils.

The ordinary milk supply in the home or small town is much safer if milk after dilution is heated in the top part of a double boiler ten minutes after water boils then left two minutes more at this temperature before it is cooled quickly.

Milk cannot be kept safe for a baby unless satisfactory refrigeration is possible. The ordinary refrigerator is of course the most ideal means of keeping milk 20 hours after it has been modified. When this is impossible, fresh milk should be obtained two or possibly three times a day, modified, and then kept at the lowest possible temperature. In moderate weather where it is *impossible* to obtain ice the principle of the iceless

refrigerator may be applied and fair results obtained. Place milk in bottles, wrap several thicknesses of old linen, cheese cloth or knit underwear around it, saturate cloth and set in platter or shallow pan with as much water as dish will hold. Stand in draft where there is good circulation and milk can be kept sweet for sometime. Scrupulous care must be exercised so that all the water will not evaporate as it is the constant evaporation which cools the milk.

Where the baby is small and the weather warm, where there is no ice, it is safer to keep whole milk as cold as possible and then boil or pasteurize milk and modify only enough for one or possibly two feedings at a time. While this sounds like a great deal of detail and extra work it saves time and worry in the end, if by this extra care the baby can be kept well.

The home milk supply is not always as clean as it should be. Clean milk cannot be produced in dirty surroundings from uncurried cows by milkers having dirty hands and wearing soiled clothes. Greater care should not only be exercised in producing milk but more attention should be given to the care of the milk after it is turned over to the housewife. Frequently this is where a little knowledge is dangerous. Many housewives have the mistaken idea that milk strained through a cloth strainer is clean. The visible specks removed are worth little consideration compared to the many bacteria washed from the unsterilized cloth used as a strainer. Warm milk is an ideal medium for the development of bacteria. Consequently every thing milk touches should be as clean as boiling water can make it. All utensils should be rinsed in warm water, washed with a clean dishcloth with water in which there is soap or soda, rinsed free of soap with warm water, and then scalded. If utensils can be turned upside down in a place free from dust, wiping is unnecessary. The strainer cloth also should be washed out in tepid water, then washed with soap and rinsed and then it should be placed in more than enough water to cover it and brought to boiling point and kept there ten minutes. To save time and energy, surgeons gauze may be purchased by the pound and small pieces of several thicknesses may be cut off large enough to cover the bottom of the strainer. Don't use strainer clothes that haven't been properly washed and sterilized.

At the present time several different theories as to infant feeding are being tried, the range is perhaps greater than it has been for some years. Perhaps the "protein milk" indicates one phase of study of a much diluted mixture, while the more concentrated mixture, containing butter, flour and sugar indicates another line of thought. As these should be used only under a physicians directions, it doesn't seem wise to publish them here.

Notes from the Field

Amy Brown Lyman

Duchesne Stake.

A contest was recently held between the Mountain Home and Boneta wards for 100% teachers' report, during a period of

three months. The Mountain Home Ward won in the contest and the members were royally entertained by the Boneta ward. Mrs. Mabel Stevenson drove a large truck which conveyed the Relief Society women to Boneta where they were very graciously received and entertained at a reception and luncheon.

Logan Stake.

Mrs. Mary L. Hendrickson, a member of the stake board, has become a patron to the National Council of Women. The stake workers are pleased that Mrs. Hendrickson has affiliated herself with this important organization.

Summit Stake.

A very interesting story is connected with the gift of a new home-made carpet by the women of the Woodland ward Relief Society to their new chapel. The women donated the rags individually and sewed and wound them in work and business meeting. The balls were then sent to Salt Lake City to the

Work Shop for the Blind where the rags were woven into carpet. While this work was going on the hens in the ward were helping out by laying Sunday eggs which were set aside and donated to pay for the warp and weaving.

Bear Lake Stake.

In the Bear Lake stake during the past year a greater number of women have taken an active part than ever before. During July and August a course of twelve lessons in "Nutrition," prepared and sent out by the extension department of the University of Idaho, was taken up. There was a very good attendance and splendid interest taken in these lessons. Copies of each lesson were sent in sufficient numbers for every woman enrolled in the Relief Society. Three distinct conventions were held in October and were well attended. In September a one-day clinic was held in the stake at which ninety-five children of pre-school age were given examinations. The director of the Bureau of Child Hygiene was in charge, assisted by the state nurse, two local doctors and a local nurse. The stake officers of the Relief Society assisted greatly in making the clinic a success, and the stake secretary gave a great deal of time in advertising and making other preparations. She also made the visits to the homes with the school nurse in the follow-up work. Much good was accomplished through the clinic.

New Zealand Mission.

The following paragraph is taken from a letter from Mrs. Martha J. Wright, president of the New Zealand Mission Relief Societies:

"We have two additional associations since the last annual report, and all are showing a deeper interest as they become better acquainted with the work and lessons from the *Magazine*. Most of the associations are now subscribing for the *Magazine* and enjoying the contents, though some of the lessons are a little difficult to understand. The testimony and theology lessons are much appreciated by them. I have frequently written and had translated into Maori the social service lessons. They are always enjoyed and are needed as much or more than some of the religious topics. We thoroughly enjoy the *Magazine* and always look forward fondly for its arrival. 'Investing in Love,' the wonderful story in the November issue, is of itself worth the annual subscription, and appeals especially to the Moari mothers, as the almost universal custom among them is to adopt several dependent little tots. One well-to-do mother and father have raised to manhood and womanhood eleven who are now married and away, and they now have seven more small unfortunates whom they are feeding, clothing and sending to school."

Canadian Mission.

Mrs. Ida T. Quinney, president of the Canadian mission Relief Societies, writes:

"I am very pleased, indeed, to say that the Relief Society work in the Canadian mission is making progress and is responding nicely to all the requirements of this great organization. There have been two new organizations effected during the year which are doing splendid work. Of course, we have but few members owing to the fact that our mission is young and covers such a great distance. It has not been my pleasure to make personal visits to all of the societies in the mission, but I have been in constant touch with all of them and know of the good work they are doing. The lady missionaries have been a wonderful help in the Relief Society work in teaching those necessary things that build spirituality and bring together a closer feeling of cooperation."

Shelley Stake.

At the recent stake conference held in Shelley, first counselor, Nellie D. Dye, second counselor, Birdie Christensen, secretary, Anna M. Mallory, chorister, Anna R. Jacobson, and board member, Minda Cutler, were released on account of poor health. On December 30 a stake social was held in honor of the retiring members, consisting of a very interesting program, including a short drama by the Shelley First ward, after which refreshments were served. Each of the guests of honor was presented with a beautiful ring, containing her birth stone. Expressions of appreciation were freely given for the splendid service they have rendered the Relief Society. The following sisters were sustained and set apart to fill the vacancies: Mrs. Hulda G. Mickelson and Mrs. Emma Holm, counselors: Mrs. Cora Christensen, secretary, and Mrs. Anna R. Jacobsen, *Magazine* agent.

Alpine Stake.

After twenty-three years of service in the Relief Society of the Alpine stake, Mrs. Emma Jane Evans Roberts has been released, at her own request, in order to give more time to genealogical and temple work. Mrs. Roberts has from her youth been extremely active in church work. At the age of nine years, she was present at and chosen secretary of the first primary Association organized in Lehi, acting in that capacity until she entered the Y. L. M. I. A., in which organization she was counselor in the Lehi ward for a number of years. She was called into the Alpine stake Relief Society as treasurer and corresponding secretary, which position she held for twelve years, when she

was chosen counselor in the presidency. She was instrumental in planning lesson work for the Relief Society of Alpine stake before general outlines were given by the General Board. In May, 1914, Mrs. Roberts was chosen chairman of the stake genealogical work, and June 18, 1914, supervised the first excursion from Alpine stake to the Salt Lake temple, numbering three hundred, the largest session up to that time. Mrs. Roberts is at present a member of the Alpine stake genealogical board, and is family recorder and chairman of research and temple committee for the "David Evans Family Organization" (descendants of her father), chairman of reasearch and temple committee for the Evans Surname organization, recording secretary for the Roberts Surname organization. She is also recording and looking after the temple work for several aged people in Lehi.

Mt. Ogden Stake.

For the past two years the Mt. Ogden stake has had a commissary where quilts are made and all kinds of sewing done, each ward in the stake sewing there one day a month. The close touch and sympathy between stake and ward workers which came about through the constant association at the commissary have been factors in uniting the women of the stake in all their work. Six of the organizations in this stake and also the stake board have the Relief Society *Magazine* from 1914 to 1923 bound for reference. A prize was offered by the stake board to the ward Relief Society which had the greatest number who had read the Doctrine and Covenants during the year. The prize was won by the Twelfth ward which reported 112 who had completed the book.

Erratum

In the Eliza R. Snow Memorial Prize poems, published in the January, 1925 issue of *The Magazine*, three errors occurred:

"Oh, White-winged Gull," by Mrs. Annie D. Palmer, has a mistake in the third line of the third stanza. It was printed:

Wow, when my erring feet would stray,

It should be:

How, when my erring feet would stray,

The fourth line of the first stanza of "The Pioneer Mother" by Mrs. Alice Morrill is printed, *A selfish life—no weak reproach, nor plaint of cares and ceaseless moil,*

It should read:

A selfless life—no weak reproach, nor plaint of cares and ceaseless moil.

In the last line of the seventh stanza the word *mighty* should be *nightly.*

Guide Lessons for May

LESSON I

(First Week in May)

Theology and Testimony

THE NOACHIAN DISPENSATION

A. The Period

1. *The Time*—Though Noah was given the Priesthood at ten years of age, his calling as a dispensator was much later in his life. While we know that he labored long as a preacher of the gospel before the flood, and that his life's labors extended to three hundred and fifty years after the flood, we are not informed as to how long the work of the dispensation was carried on after his death. But it is safe to say that the dispensation extended over the second thousand years of the history of the Adamic race on the earth.

2. *The Conditions*—In spite of the success of the people of God in their efforts to make a heaven on earth, the masses of mankind indulged in conduct leading to conditions the very opposite of heaven. After the translation of Zion, things went from bad to worse for centuries. It would seem that the Evil One might have concluded that the Lord had taken what he wanted and had left the most of mankind to the mercy of Lucifer. But God had not yet turned the world, bad as it was, over to the "buffetings of Satan." Some good men remained on the earth.

Methuselah, the son of Enoch, remained to fulfil a promise of the Lord made to Enoch: "For the Lord truly covenanted with Enoch that Noah should be of the fruit of his loins," (Pearl of Great Price, Moses 8:2). And in due time, Noah, the great-grandson of Enoch, was born among a people rushing madly on to the doom of destruction. In the midst of social self-sufficiency and spiritual defiance, Noah was called to proclaim a halt and in the name of the Lord command repentance.

Noah and his sons, because of their spiritual birth through baptism, and their divine authority through ordination, were recognized as sons of God, in honor by the Lord and possibly in derision by the unbelievers. These "sons of God" had superior children. Their daughters were "fair" (strikingly beautiful) and the "giants," the most powerful of unbelieving men, woed and won these daughters of the sons of God. This conquest of the sons of men through a self-selling by the covenant daughters

was very grievous in the eyes of the Lord. And there are circumstances connected with the curse of Canaan, the son of Ham, that point to the justification of a suspicion that the self-selling was not all on the side of the daughters. We know that Ham's wife was the mother of that branch of Noah's family which "preserved the curse in the land," and that they were denied the Priesthood and in the light of these facts we face the question: Did not Ham sell himself by marriage?

B. Memorable Events

1. *The Calling of Noah as a Dispensator:*
"And the Lord ordained Noah after his order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch." (See Pearl of Great Price, Moses 8:19).
2. *Noah's Message:*
(a) His Last Call to Repentance: "And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words." (Moses 8:20).
(b) The Infidel's Answer: "And also, after that they had heard him they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage?" (Moses 3:21).
(c) The Final Warning Call: "Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things manifest; and if ye do not this, the floods will come in upon you." (Moses 8:24).
3. *The Deluge:*
(a) The Necessity for It. God had promised the flood as a penalty for persistence in sin; failure of his promise would mean that he was not a God of truth. The earth which obeys law felt the weight of man's iniquity and cried for deliverance: "And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying; Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righeousness for a season abide upon my face?
"And when Enoch heard the earth mourn, he wept.

and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?" (Moses 7:48, 49).

(b) The Preparation for the Deluge—The Lord was the architect of the ark, and it was built by Noah and his sons under divine supervision, in the face of the derision and persecution of the self-sufficient, sinful populace. (Genesis 6:14).

(c) The Crew—Noah, six hundred years of age; Japhet, one hundred and fifty years of age; Shem, one hundred and eight years of age; Ham, one hundred years of age; and the three women helpmates. (See Genesis 7).

(d) The Cargo of the Ark—It was just what the Lord directed Noah to take, no more no less. (Gen. 7).

(e) In the Ark—Noah and his family were housed in the ark for nearly a year (ten months, fourteen days). (See Genesis 7:11; 8:9). Of this time there were forty days of down-pour before the ark foated. (See Genesis 7:17). Something over five months was the ark afloat. (See Genesis 7:24; 8:4).

(f) The Pilot—God was the pilot of this ship of Salvation.

4. The First Altar on the Baptized Earth—On coming out of the ark Noah's first thoughts were of God; his first emotion was gratitude; his first work was the building of an altar and offering sacrifice. (See Genesis 8:20). He first obeyed the first great law of salvation as given by Christ.

5. The Bow of Promise (See Genesis 9:13-17)—The rainbow had no doubt been seen before the flood, but it had not been selected as a token of God's promise or covenant with "all living things," that never again would there be another deluge, and in that promise there is seen the certainty that sin will never get such a universal grip on the human family; for if conditions that made the flood necessary should re-occur another deluge would follow. Identical causes produce identical effects.

6. The Curse of Canaan—In his eargness to advertise his father's faults, Ham gave evidence of not being a high grade man, rather low in fact, when his conduct is compared with that of Japheth and Shem.

But this sacrilege of Ham could not have justified the

patriarch in pronouncing a curse upon one of the offender's children. If, however, the blood of Cain flowed in the veins of Canaan it was a bar to his having the privileges of the Priesthood. He could not become an officer in the kingdom of God nor would he be entitled to marriage with a woman entitled to the blessing of the Priesthood.

Noah's pronouncement against Canaan must have had behind it something more than retribution; it must have had some great good as its objective. Whether that objective was the preventing of undesirable blood mixing, or not, it has operated and is still operating as such a preventative.

C. Doctrines and Ordinances.

The same doctrines taught during the Adamic Dispensation were promulgated during the Noachian with emphasis on repentance, and, no doubt, the ordinances of baptism and ordination and marriage were performed.

The work done in this dispensation before the flood converted none of the wicked, but it condemned all of them. They would not listen to truth; they would not heed warnings. The Lord kept the gospel on the earth, and the wicked were swept away.

D. *The Biography of Noah.*

1. Noah was a child of promise, the great-grandson of Enoch. See Moses 8:2; Genesis 5:21-32.
2. He was the second father of the race.
3. Noah is Gabriel. See *D. and C. Commentary,* p. 623.
4. He appeared to Daniel. See Daniel 8:16-27; 9:21-27.
5. He came to Zacharias. See Luke 1:19.
6. He notified the Virgin Mary of her election. Luke 1:26..
7. He spoke to the Prophet Joseph Smith. D. & C. 128:21.

E. *Questions and Problems.*

1. About what period of time was covered by the Noachian Dispensation,
2. In the light of the "Rainbow Covenant," discuss this statement: The social conditions just preceding the flood were worse than they ever were before or ever will be again.
3. Compare Genesis 6:6 with Moses 8:25 and discuss the relative consistency of the two statements.
4. Wherein was the deluge a necessity, (a) Human? (b) Divine?
5. Tell of the time during which the family was in the ark. (a) Before it arose from its moorings. (b) While it floated. (c) While it was on Mt. Ararat.
6. What was the first thing done by Noah after coming out of the ark?

7. In what way was the curse of Canaan a blessing to the human race?
8. Mention the earth-missions to which Noah has been called since his death.
9. Which of the missions of Noah do you consider the greatest?
10. Mention five memorable events of the Noachian Dispensation.

LESSON II

(Second Week in May)

Work and Business

TEACHERS' TOPIC FOR MAY

SWAT THE FLY

1. A fly in the house should be just as much an evidence of careless housekeeping as a roach or bedbug, the latter are not as dangerous.
2. Begin with the fly's great-grandfather.
3. Avoid all exposed piles of rubbish, garbage or manure.
4. Disinfect garbage with chloride of lime or ammonia.
5. Use large outdoor fly traps near manure or garbage.
6. Use good screens all over the house especially in the kitchen; "allover" screens especially fitted to windows are better than small "adjustable" ones.
7. Be careful of poisonous fly paper. This is the familiar black sheet which is put into a saucer and covered with water. It contains arsenic and has proved fatal to children.
8. Be supplied with a fly swatter in every room and several on the porch.
9. Children can and should be trained to destroy flies.
10. A flyless house is possible; let everyone work to have one.

LESSON III

(Third Week in May)

Literature

JAMES WHITCOMB RILEY

In our former lesson we dealt with James Whitcomb Riley as a dramatic reader. This lesson will be devoted to Riley the Hoosier poet, and Riley the poet of children.

Riley once remarked, "You have observed that man uniformly sighs for the land of his birth. That is a hint from his Creator that he should not disown his native hearth. A man reared in a prairie country may go to live in a hilly section, but there comes a day, if his heart expands as it should, that he longs to see the prairies again. Myron Reed heard a shipload singing in the rain on upper deck at 2 o'clock in the morning as they approached the Clyde. And what were they singing? "Ye Banks and Braes of Bonnie Doon."

Riley was very happy over the fact that he was born in Indiana, so is Booth Tarkington, I take it, and as a consequence these two writers together have given all the rest of us a very good idea of the man from Indiana. In representing his Indiana people, Riley has made use of the Indiana dialect, which is known as the Hoosier dialect, consequently he is called the Hoosier poet:

HIS LOVE OF HOME

"As love of native land," the old man said,
Er stars and stripes a'wavin' overhead,
Er nearest kith-and-kin, er daily bread,
A Hoosier's love is for the old homestead."

Mr. Hitt, Mr. Riley's first publisher, says of him, "What he saw as a boy among the homely, wholesome people of Indiana he later transmuted into poetry, and consciously began to impersonate the characters that marshaled themselves in his fertile brain. Many of his well known poems were offered to Indiana audiences long before they got into print, and nearly all his humorous prose sketches were familiar to his friends here at home before they delighted audiences elsewhere."

We are including the poem called "Home-Folks" as an illustration of his love of home, but chiefly to illustrate the use he made of the Hoosier dialect:

HOME FOLKS

Home-Folks!—Well, that-air name, to me,
Sounds just the same as *poetry*—
That is, ef poetry is jis
As sweet as I've hearn tell it is!

Home-Folks—they're jis the same as kin—
All brung up, same as we have bin,
Without no overpowerin' sense
Of their oncommon consequence!

They've bin to school, but not to git
The habit fastened on 'em yit
So as to ever interfere
With *other* work 'at's waitin' here.

Home-Folks has crops to plant,
Er lives in town and keeps a cow;
But whether country-jakes er town,—
They know when eggs is up er down!

La! can't you spot 'em—when you meet
'Em anywheres—in field or street?
And can't you see their faces, bright
As circus-day, heave into sight?

And can't you hear their "Howdy!" clear
As a brook's chuckle to the ear,
And allus find their laughin' eyes
As fresh and clear as morning skies?

And can't you—when they've gone away
Jis feel 'em shakin' hands, all day?
And feel, too, you've bin higher raised
By sich a meetin'?—God be praised!

Oh, Home-Folks! you're the best of all
'At ranges this terestchul ball,—
But north or south, er east er west,
It's home is where you're at your best.

It's home—it's home your faces shine,
In number your own fig and vine—
Your fambly and your neighbors 'bout
Ye, and the latchstring hangin' out.

Home-Folks—at home,—I know o' one
Old feller now, at haint got none,—
Invite him—he may hold back some—
But *you* invite him, and he'll come.

Longfellow had been the poet of the common people and of the children. Riley greatly admired Longfellow, and strangely enough he stands at his side and with him lives in the very heart of hearts of the children of our land.

In 1910, it began to look as if the end might not be far off, and from then on from many sides honors were heaped upon Mr. Riley. He had contributed seventy-five thousand dollars to the Indianapolis Public Library. In the entrance to that institution bronze tablets bear the following inscription:

These Gates are the Gift
of the
Children of Indianapolis
In Loving Remembrance of
Their Friend
James Whitcomb Riley

In 1910 the Indiana Federation of Women's Clubs, acting on a resolution introduced by Mrs. Minnie Belle Mitchell, of Greenfield, had voted to celebrate the poet's birthday. The school authorities, being in sympathy with the movement, instructed the

teachers and children of Indiana to observe October 7 as Riley Day. When the poet discovered that the state was serious about the celebration, he addressed a letter to the children of his home city, one sentence of which ran as follows: "You are conspirators —every one of you, that's what you are—you have conspired to inform the general public of my birthday, and I am already so old that I want to forget all about it."

On his way south, during the period of time that he was going to the south, in search of better health, he was in Cincinnati where several thousand children brought flowers to his reception in Music Hall. On his birthday, a month before, 3,000 children had marched past his home in Lockerbie Street, Indianapolis October 7, 1915, a message from Franklin K. Lane, head of the Federal Board of Education, came to Indiana, telling of the nation-wide celebration of the poet's birthday, by the school children of the United States.

And later came this important proclamation. "He is the children's poet, and he has become such because he has so much of the spirit of the one who said, 'Suffer little children to come unto me!' All Indiana will rejoice therefore to see her children afforded an opportunity to place their heart-wreaths upon his brow and strew their flowers about his feet:

"Now, therefore, I Samuel M. Ralstone, as Governor of the State of Indiana, hereby designate and proclaim the seventh day of October, A. D., 1915, the anniversary of the birth of James Whitcomb Riley, as Riley Day; and I urge all the people of the state to arrange in their respective communities, in their own way, appropriate public exercises in their schools and at other public meeting places; and that they display the American flag at their homes and at their places of business on this day, in honor of Indiana's most beloved citizen."

Citizens of Massachusetts said that Indiana had done more for Riley than was ever done for one of the Massachusetts poets, that no Governor of Massachusetts had ever issued a proclamation asking that Massachusetts celebrate the anniversary of the birth of any one of its poets.

One of the best of Riley's stories for children is "The Bear Story." It is a classic. The inconsistencies are delightful. It is in every way typical of the story that a child, with much imagination and the limited experience a child has, tells. Riley procured this story in the following manner. His little brother told the story, and it amused the people about the hearthstone so greatly, that they asked him to repeat it very frequently. When Riley began making up his program, for the platform, it occurred to him that as this story had amused practically everyone who had come to their hearthstone, it might amuse his audiences, and it did.

Later he tried to leave it out of his programs, but his audiences clamored for it, and would not permit it, so in the end it got into his books.

Like all poets who write for children, Riley has a good many nature poems, because the normal child loves nature, and he loves the poet who loves nature.

We include here Riley's:

KNEE DEEP IN JUNE

Tell you what I like the best—
'Long about knee-deep in June,
'Bout the time strawberries melts
On the vine,—some afternoon
Like to jes' git out and rest,
And not work at nothin' else!

Orchard's where I'd ruther be—
Needen't fence it in fer me!—
Jes, the whole sky overhead,
And the whole airth underneath—
Sort o' so's a man kin breathe
Like he art, and kind o' has
Elbow-room to keerlessly
Sprawl out len'thways on the grass
Where the shadder's thick and soft
As the kivvers on the bed
Mother fixes in the loft
Allus, when they's company!

Jes' a sort o' lazin' there—
S' lazy 'at you peek and peer
Through the wavin' leaves above,
Like a feller 'ats in love
And don't know it, ner don't keer!
Ever'thing you hear and see
Got some sort o' interest—

Maybe find a bluebirds nest
Tucked up there conveenently
Fer the boy 'at's ap' to be
Up some other apple tree!
Watch the swallers skootin's past
Bout as pert as you could ast;
Er the Bob-white raise and whiz
Where some other's whistle is.

Ketch a shadder down below
And look up and find the crow—
Er a hawk,—away up there,
'Pearantly *froze* in the air!—
Har the old hen squawk and squat
Over ever' chick she's got,
Suddent-like!—and she knows where
That-air hawk is, well as you!—
You just bet yer life she do!—
Eyes a glitterin' like glass,
Waitin' till he makes a pass!

Pee-wees' singin', to express
My opinion's second class,
Yit you'll hear 'em more er less;
Sapsucks gittin down to biz,
Weedin' out the lonesomeness;
Mr. Bluejay, full o' sass,
In them baseball clothes o' his,
Sportin' round the orchard jis'
Like he owned the premises!
Sun out in the field kin sizz,
But flat on your back, I guess
In the shade's where glory is!
That's jes' what I'd like to do
Stiddy fer a year er two!

Plague! ef they ain't somepin' in
Work 'at kind o' goes ag'in'
My convictions!—'long about
Here in June especially!—
Under some old apple tree,
Jes' a-restin' through and through,
I could git along without
Nothin' else at all to do
Only jes' a-wishin' you
Wuz a-gittin' there like me,
And June wuz eternity!

Lay out there and try to see
Jes' how lazy you kin be!—
Tumble round and souse yer head
In the clover-bloom, er pull
Yer straw hat acrost yer eyes
And peek through it at the skies,
Thinkin' of old chums 'at's dead,
Maybe, smilin' back at you
In betwixt the beautiful
Clouds o' gold and white and blue!—
Month a man kin railly love—
June, you know, I'm talkin' of!

March ain't never nothin' new!—
April's altogether too
Brash fer me! and May—I jes'
'Bominate its promises,—
Little hints o' sunshine and
Green around the timber-land—
A few blossoms, and a few
Chip-birds, and a sprout er two,—

Drap alseep, and it turns in
'Fore daylight and *snows* ag'in!—
But when June comes—clear my th'oat
With wild honey!—Rench my hair
In the dew! and hold my coat!
Whoop out loud! th'ow my hat!—
June wants me, and I'm to spare!
Spread them shadders anywhere,
I'll git down and waller there,
And obleeged to you at that!

Does not that poem convince us that James Russell Lowell was right when he asked, "And what is so rare as a day in June?" Another poem in this class is:

THE DAYS GONE BY

Oh, the days gone by! Oh, the days gone by!
The apples through the orchard, and the pathway through the rye;
The chirrup of the robin, and the whistle of the quail
As he piped across the meadow sweet as any nightingale;
When the bloom was on the clover, an' the blue was in the sky,
And my happy heart brimmed over, in the days gone by.

In the days gone by, when my naked feet were tripped,
By the honeysuckle's tangles, where the water lilies dipped,
And the ripple of the river lipped the moss along the brink,
Where the placid-eyed and lazy-footed cattle came to drink,
And the tilting snipe stood fearless of the truants wayward cry,
And the splashing of the swimmer, in the days gone by.

Oh, the days gone by! Oh, the days gone by!
The music of the laughing lip, the lustre of the eye;
The childish faith in fairies, and the Aladdin's magic ring,
The simple soul-reposing, glad belief in everything,
When life was like a story, holding neither sob nor sigh,
In the olden, golden glory of the days gone by.

Another poem that smacks of a boy's life is "The Old Swimmin' Hole;" "The Raggedy Man," and "Little Orphan Annie" have always been favorites of the children, as well as many others that might be listed.

We conclude the lesson with Edgar A. Guest's tribute to Riley. Mr. Guest has seldom done anything so fine. It makes us see and feel Riley in a way that it is not often the good fortune of one poet to make us see and feel another:

JAMES WHITCOMB RILEY

(*Written July 22, 1916, when the world lost its "Poet of Childhood"*)

There must be rejoicin' on the Golden Shore today,
An' the big an' little angels must be feelin' mighty gay:
Could we look behind the curtain now I fancy we should see
Old Aunt Mary waitin', smilin' for the coming that's to be,
An' Little Orphant Annie an' the whole excited pack
Dancin' up an' down an' shoutin': "Mr. Riley's comin' back!"

Theres a heap o' real sadness in this good old world today;
There are lumpy throats this morning now that Riley's gone away;
There's a voice now stilled forever that in sweetness only spoke
An' whispered words of courage with a faith that never broke.
There is much of joy and laughter that we mortals here will lack,
But the angels must be happy now that Riley's comin' back.

The world was gettin' dreary, there was too much sigh an' frown
In this vale o' mortal strivin', so God sent Jim Riley down,
An' He said: "Go there and cheer 'em in your good old-fashioned way,
With your songs of tender sweetness, but don't make your plans to stay,
Coz you're needed up in Heaven. I am lendin' you to men.
Just to help 'em with your music, but I'll want you back again."

An' Riley came, an' mortals heard the music of his voice.
An' they caught his songs o' beauty an' they started to rejoice;
An' they leaned on him in sorrow, an' they shared with him their joys,
An' they walked with him the pathways that they knew when they were boys,
But the heavenly angels missed him, missed his tender gentle knack
Of makin' people happy, an' they wanted Riley back.

There must be great rejoicin' on the streets of Heaven today
An' all angel children must be troopin' down the way,
Singin' heavenly songs of welcome an' preparin' now to greet
The soul that God had tinctured with an everlasting sweet;
The world is robed in sadness an' is draped in sombre black;
But joy must reign in Heaven now that Riley's comin' back.

QUESTIONS AND PROBLEMS

1. Select some words and phrases from Riley's poems as evidence of the fact that he made use of the Hoosier dialect.
2. Are you pleased that he used the dialect of his native state, if so, why? If not why?
3. Is there any connection between Riley's popularity and the material he made use of. If so, what is it?
4. What details in the *Bear Story* mark it as a typical child's story? Name other poems that you know children are fond of.
5. Assuming that "Knee Deep in June" makes. you feel like June, what are some of the details of the poem that have combined to produce this effect.
6. Name other of Riley's poems that take us out into the open and help to appreciate nature.
7. Do you agree with Riley in his belief that people's hearts naturally turn to the land of their birth.

LESSON IV

(Fourth Week in May)

Social Service

PROBLEM CHILDREN

It is not an uncommon experience among families to be confronted with some behavior problem with the children. The problem may be that the child is failing in his school work, is truant

from school, is discovered taking money or property not belonging to him, or is asking for money from strangers on the street. It is a matter of real concern to families, school officials, probation officers, and social workers to decide what corrective measures to apply to unmanageable, wayward, and delinquent children.

The subject of child behavior, however, has not been neglected by educators. On the contrary, the child and his educational development has been the object of study, research and experiment. This century has frequently been termed "the century of the child." During this period the emphasis of all educational and social programs has been placed on child development and protection. To insure his education, the state provides schools, makes attendance compulsory, and spends countless millions on an educational program. To protect his health, the schools, public clinics, and private agencies arrange for examinations and for needed medical care. To protect him from industrial exploitation, legislation has been enacted controlling the hours and nature of child labor. To protect him from deteriorating influences, and to check his own misconduct, the state provides juvenile courts, probation officers, and detention and corrective institutions.

With such an extensive group program for child welfare, it would seem that all children would have a normal development. But like all group programs, there are individuals who are not reached by such organization. It is as necessary to fit the individual to the opportunity as it is to create the opportunity. The unusual child—the extremely bright child, the dull one, or the rowdy one—will not, without individual study and attention, adjust to a regimented, standardized, educational and social program arranged for the whole group. Only after a study of the problem child's makeup, his heredity, his environment, and all the factors that contribute to his difficulty, can intelligent, corrective measures be applied.

The backward child is often misunderstood in the home and in the school. His backwardness is a source of annoyance to parents and teachers, so he frequently is forced to bear the burden, not only of his own lack of ability, but the added one of social disapproval. The result may be that he will become timid and shy, fearing to attempt even those things which are within his power, or he may become belligerent and spiteful as a result of the constant nagging and criticism to which he is subjected.

To understand the backward child, a study should be made of the causes of his retardation. His backwardness may be a direct result of some physical handicap. Defective vision or hearing, of which he and his parents may be entirely unaware, may be the cause of his inability to keep pace with his school group.

Diseased tonsils, enlarged adenoids, or some infection are in many cases the basis of retarded mental development. A malnourished child is likely to be listless and apathetic and his performance of his tasks at home and at school will be slow and unsatisfactory. Certain children with a glandular insufficiency who are sluggish and dull become active and alert after a period of medication. Too much emphasis cannot be placed on physical well-being, for the degree of health influences very directly the alertness, the endurance, and the character of the mental processes.

There are, however, individuals who are in good health, who are slow and not very accurate at academic work. Nature has not endowed every one with the same or equal powers and abilities. The psychologists in recent years have made extensive studies of the nature of abilities and have devised tests for measuring ability and intelligence. The most commonly used tests at this time are the intelligence tests which measure native ability. The success of the performance of these tests is not influenced by the individual's education, but the tests are designed to classify persons according to their inborn ability. The person is classified as superior, normal, dull normal, or subnormal, according to the rating made. The subnormal is also reclassified making it possible for the psychologists to determine how much education is advisable, what type of employment the person should undertake, and if institutional care is necessary.

But all difficult children are not either sick or backward. Healthy, bright children can be troublesome pupils, family bullies, and neighborhood terrors. The obvious explanation is that such conduct is the result of poor training, but it is not such a simple matter to determine in what respect the training has been faulty. A pampered child is likely to be demanding and troublesome, but children reared in homes where disciplinary measures are most strict and severe also get into trouble. Two children in the same family, treated in an identical manner, may act very differently, one having no difficulty at home or at school, and the other turning out to be the proverbial "black sheep."

To understand behavior problems among children, it is necessary to realize that children are individuals just as much as are adults. No two children are alike, and no two will respond in exactly the same manner to the same set of experiences and similar environmental influences. Treating the child with as much respect and regard for his individuality as if he were an adult, is a rather new outlook for parents and school teachers to assume. It is on this basis, however, that constructive work with problem children is being applied. The child, because of his dependence and helplessness, has been made to conform to certain set forms of behavior. These forms have been designed by adults, embracing a theory of conduct which adults do not enforce upon themselves

very rigidly. The child is expected to be punctual, neat, clean, industrious, interested in whatever is put before him, fond of the work which the adult gives him, ready to play only at the proper time, and prompt to leave that play, however crucial the moment, at the call of bed or mealtime. He is expected to be cheerful, obedient, respectful, free from outbursts of temper, jealousy, and selfishness at all times. In the child who is viewed objectively, and of whose conflicts the adult is entirely unconscious, lapses from this code are not understood and tolerated. The child's thwarted desires, his feeling of inferiority, his sense of frustration, are, however, often seriously upsetting, and will perhaps have an undesirable influence on his subsequent behavior.

The child in an unstable family or in one whose income is uncertain and inadequate, has a difficult time to live a normal child life. He will have a tendency to substitute in some way the lacks he feels in his own environment. The child who lacks the fundamental protection of a normal, stable home, becomes a prey to fear, uncertainty, and inferiority. He must substitute, for his natural love, objects, and he must defend himself from his unpleasant reality—perhaps with dreams and pretenses and substitute activities. Not that the child does these things consciously and deliberately. He can seldom explain what is back of his troublesome behavior. In his unconscious effort to substitute is found the reason why some child has secretive, sullen ways, why another takes things, or runs away, or tells falsehoods of wealthy relatives or fabulous parties he has attended.

The adjustment of the problem child cannot be accomplished by a general program. He must be studied as an individual and the treatment administered should be individualized to meet his particular needs. He may need care in an institution, but the mentally normal child should be able, through the combined efforts of school, home, church, and welfare agencies, to make a satisfactory adjustment in his own home.

The unusual child, the one either above or below average, should receive special attention in school. The superior child, if not directed, and if limited to the pace of the slower children, is likely to become restless and troublesome. In some of the larger schools, opportunity classes are formed for the bright children where they are permitted to advance as rapidly as possible. The slower children, too, should be placed in separate groups, or in a special school, as is the case in Salt Lake City, where the work is adjusted to meet their abilities. Emphasis is placed on manual work and vocational training and the academic work is arranged to meet their limited capacity. The child is thus better trained to meet the type of industrial life for which he is mentally equipped, and, besdes, he is saved the strain of constant failure and humiliation that he is under in the average school room.

For the type of backward child who cannot be cared for at school or in the home, institutional care is often advisable. Many states have built homes or colonies or institutions for these children who never grow up. It is recognized as a state duty to provide such institutions, for here the children are trained to their full capacity, are kept happy in a simple supervised environment, are protected from their own helplessness, and are saved from lives of delinquency and crime.

Problems and Questions

1. What community plan should be in operation to prevent the neglect of health among the school children?

2. Why is vocational guidance especially important for children who do not do well at school work?

3. What are the dangers of pampering children?

4. What are the dangers of a very severe disciplinary training?

5. Why is it harmful for children and adults to be made to feel inferior and to be constantly thwarted?

Reference: *The Normal Life,* Edward T. Devine, pages 82-92.

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